rivalries of England and France, in terms of sorrowful reprobation.

The Indian Famine Fund.—The London General Committee of the Indian Famine Fund have remitted £100,000, and about £40,000 has been sent from other committees in this country. It is now ascertained that the distress is by no means so great as was at first supposed; and the General Committee have determined not to ask for any more money if the advices by the next mail should continue to be favourable.

Surrey Music Hall.—A great conflagration took place, June 11, when the Surrey Music Hall was destroyed. It was a large and handsome structure, and was used chiefly for concerts, though it was occupied for a long time by Mr. Spurgeon. The fire is attributed to carelessness, and as it occurred in the daytime, attracted immense crowds of spectators.

REVIEW OF THE PAST MONTH.

Monday, June 24th.

At Home.—Her Majesty is now resuming her usual engagements, and the royal children are recovering their former health.—The Paper Tax repeal bill has been passed by the "Lords" quietly, their Lordships wisely declining any further contest with the "Commons"; but they have been disappointed of an opportunity of kicking out the Church-rate bill, for at the third reading in the "Commons" there was an equal division of 274 for and against, the Speaker, as usual at a third reading, giving his vote against.—On Saturday evening last, one of the most intense and extensive fires ever known in London since the "great fire," two hundred years ago, broke out from a warehouse in Tooley Street, on the Surrey side of London Bridge, and Mr. Braidwood, the eminent director of the fire brigade, was killed.—Lord Campbell, the Lord High Chancellor, was found dead yesterday morning at eight o'clock, sitting in an arm chair in his sleeping room.

Abroad.—The chief event since our last review is the death of Cavour, the great Sardinian statesman and patriot, it is feared through the unskilfulness of his physicians. Europe sympathises in the great loss which Italy has sustained. But, within a few days, the Emperor of the French recognized the Italian Kingdom, as if in alleviation of the calamity.—In America, the North and the South are in hostile array, and a few small contests have taken place. Senator Douglas, like Calhoun, Clay, and Webster, has died of disappointed ambition.—At Warsaw, Prince Gortchakoff, like the Grand Duke Constantine, Diebitch, and Paskewitz, died soon after assuming the office of Governor.—The financial affairs of India are improving, and the supply of cotton is occupying the anxious attention of Government.

Marriages.

May 3, at the baptist chapel, Upton-on-Severn, by Mr. E. Hedge, Mr. W. S. Weaver, to Miss E. Sperry.

May 17, at the baptist chapel, Sutton-in-Craven, Yorkshire, by the Rev. P. Scott, John, eldest son of Robert Sugden, Esq., of Pendleton, to Jane, eldest daughter of John Clapham, Esq., of Steeton.

May 20, at King Street baptist chapel, Bristol, by the Rev. F. Bosworth, M.A., Mr. T. R. Davies, of Cardiff, to Margaret Frances James, daughter of Mr. L. James, of Bristol.

May 21, at the baptist meeting, Stanwick, by the Rev. J. B. Walcott, Mr. John Wood, of Little Addington, to Mary, second daughter of Mr. William Lilley, of Stanwick; and, at the same time and place, Dainty Knight, of Addington, to Rhoda Knighton, of Raunds.

May 23, at Crossbrook Chapel, Cheshunt, by the Rev. Spencer Murch, baptist minister, Frederick, second son of Frederick Brown, Esq., of Waltham Abbey, Essex, to Ann, only daughter of William Moore, Esq., late of Cheshunt, Herts.

May 23, by license, at the baptist chapel Hatch, near Taunton, by the Rev. J. Teall Mr. Edwards, of Curry-Mallett, to Frances Georgiana, second daughter of Mr. Thomas Walker, of Capland, Hatch.

May 24, Mr. Edmund Haselwood, to Ellen, youngest daughter of the late Mr. Francis Clowes, both of Lynn, Norfolk. "The things which are Cæsar's" were rendered unto Cæsar at the office of the Superintendent Registrar; "the things which are God's to God," at the family altar.

May 24, by license, at the baptist chapel, Franksbridge, by Mr. T. Havard, Mr. E. Davies, junr., of Titley Mill, Herefordshire, to Mary, eldest daughter of Mr. R. Rogers, of Llanbowell.

May 31, by license, at the baptist chapel, Denbigh, by the Rev. Robert Pritchard, John S. H. Evans, eldest son of the late David Evans, Esq., Berthddu Clynog, Carnarvon, to Elizabeth, only daughter of Mr. Roberts, Love Lane House, Denbigh.

June 1, at the baptist chapel, Presteign, by the Rev. George Phillips, of Evenjobb, Mr. Charles Nott, to Miss Eliza Baker.

June 5, at Westgate baptist chapel, Bradford, by the Rev. E. Parker, Mr. Henry Hainsworth, Farsley, to Allison, fifth daughter of the late John Hainsworth, Esq., Farsley.

June 5, at St. Andrew's Street baptist chapel, Cambridge, by the Rev. William Robinson, Mr. John Ekins, of Bluntisham, son of J. L. Ekins, Esq., of Woodhurst, Hunts., to Emma Paterson, eldest daughter of Mr. John Paterson Gardner, of Trinity Street, Cambridge.

June 6, at King's-gate baptist chapel, Holborn, by the Rev. Francis Wills, Mr. Thomas Jeremiah Hooper, of Red Lion Passage, to Hannah Catherine, eldest daughter of the late Mr. Charles Ponder, of Hoxton; and, at Regent's Park baptist chapel, (late Diorama), by the Rev. Francis Wills, Mr. Arthur Ireton, of the *Times* Office, to Emily Harriet Swain, youngest daughter of John Swain, Esq., of Marylebone.

June 7, at the baptist chapel, Bishops Stortford, by the Rev. B. Hodgkins, Mr. Charles North, to Caroline, daughter of Mr. Pratt.

June 9, at Grosvenor Street baptist chapel, Manchester, by the Rev. A. Mursell, Mr. Thomas Wilson, of that city, to Sarah Anne, eldest daughter of Thomas Pritchard, Esq., of Tean Hall, Staffordshire.

June 10, at the baptist chapel, Brixham, Devon, by the Rev. M. Saunders, Mr. John Williams, to Mary Jane Elliott.

June 11, at the baptist chapel, Pontesbury, by the Rev. J. Dore, Mr. Thomas Lakelin, to Miss Elizabeth Edwards.

June 13, at the General Baptist chapel, Melbourne, near Derby, by the Rev. S. Coley, London, and Rev. T. Gill, minister of the place, R. N. Ingle, Esq., to Selina Jane, eldest daughter of John Earp, Esq., all of Melbourne. Many friends were present at the ceremony, and the sabbath scholars and their teachers had a festival.

June 18, at the Belvoir Street baptist chapel, Leicester, by the father of the bridegroom, the Rev. Arthur Mursell, of Manchester, to Lizzie, youngest daughter of John Thompson, Esq., of Leicester. A very large assembly gathered to witness the ceremony.

Deaths.

April 27, at North Walsham, Mr. Richard Youngman, in his 90th year, many years a respectable farmer at Honing, Norfolk. He was for sixty-five years a consistent member of the baptist church at Worstead, of which he was also for many years a faithful deacon. His father and mother both died at the advanced age of ninety-six years.

May 7, at Tring, Mr. R. Glover, many years pastor of Akerman Street baptist church, aged 76.

May 22, at Devizes, Mr. Richard Briggs, for many years deacon of the new baptist church, and son of the late Rev. James Briggs, formerly pastor of the United Presbyterian and Baptist Churches in that town, aged 75.

May 25, aged 64, Mr. John Hutchinson, of Waterman's Lodge, near Leicester, many years a worthy and respected member of the baptist church, Belvoir Street.

May 26, suddenly, at Curry-Mallett, Somerset, Mr. Joseph Wilshire, father of the Rev. Joseph Wilshire, baptist minister, Bideford, Devon.

May 30, aged 63, Mary, wife of Mr. John Hawley, after painful and protracted suffering, borne with resignation and patience. Mrs. H. was many years a member of the General Baptist church, Friar Lane, Leicester.

June 5, Gertrude Elizabeth, fourth daughter of the Rev. J. P. Lewis, baptist minister, of Diss, aged 13.

June 11, aged 72, Mr. Robert Goodson, for many years one of the senior deacons of the General Baptist church, Carley Street, Leicester. Having joined with him in social devotional exercises during the past twenty years, the Editor wishes to state that he was a good man, and feared God above many. His prayers were very scriptural and expressed with great correctness, and never did we hear one prayer in which he omitted to intercede for his children. On Monday he performed the work he had in hand with more despatch than usual, and said he felt better in health than for some time past. But, on Tuesday, at midnight, he heard the voice, "Behold, the bridegroom cometh!" His daughter, hearing him moan, went to him, but he was gone!

June 14, at Leeds, Mr. Samuel Webster. A native of Gildersome, he was baptized by the late Mr. Scarlett, many years pastor of the church in his native village. Some years ago, he was dismissed to South Parade. He was an occasional preacher, and for some time supplied Woodhouse Carr station. He was long confined by sickness, and died rejoicing in the Saviour, aged 52.

THE

BAPTIST REPORTER.

AUGUST, 1861.

THE BAPTIST MISSIONARY SOCIETY.

We now give our concluding selections from the speeches at the Annual Meetings of the Baptist Societies for 1861.

Sir Morton Peto, Bart., M.P., *Chairman.*—As the treasurer I feel bound to acknowledge from this platform the liberality of the churches I do so because treasurers are too apt to complain on these occasions, and to give a sort of lecture with regard to the finances of the societies which they represent. But allow me to say that, although I believe the result of last year in regard to our own society will bear a favourable contrast with some other societies, yet I cannot feel that it would be right to withhold from you the fact, that if all our churches were interested, the result would be very different from what it is. Allow me to call your attention to the following statements, for which I am indebted to the kindness of a friend. We have in our denomination upwards of 2,500 places of worship, and more than 2,000 distinct and independent churches. Out of this number, seventy-five give one half of the income of the society. The other half is given by 925, but there are upwards of a thousand churches at the present time in our denomination which do nothing. Now I cannot but feel that this arises from a great many of these churches not really understanding the action and operations of the society; because I cannot believe of my brethren that if they did understand them—if they really understood that our missionaries went forth unfettered to declare the whole counsel of God—that we say to no missionaries going out there, "This is the creed from which you are to take your teaching," but that we give them simply the Word of God, leaving it to the guidance of the Spirit of God, and their own views of Scripture, to teach what they believe to be the entire Word of God: I say, if all our churches understood this, I do not think there is one baptist church—at least I never met with one—which might not be a cheerful contributor to the funds of the society. The committee have appointed an agent to visit these churches. With regard to London, we have sixty-five churches which do subscribe, but we have 108 which do not; and I have thought it right, as the treasurer of the society, to write a letter to the pastor of each of those churches, and they will also be waited upon by the agent of the society specially appointed. My object in calling attention to this is, to urge our brethren to say to the pastors and members of those churches that our hearts and arms are open to them all, and that whether they see with us or not upon all matters, is of no consequence. We want them to come and join us. Our hearts are large enough to receive them without reference to those differences, and to love them as much as if those differences did not exist.

REV. R. ROBERTS, *Deputation from the Wesleyans.* We are living in days of happy and glorious revivals, when the Spirit of God is graciously poured forth upon the churches of this land, and also of other lands; and although there are some things that make us sad, yet as we look at the aspect of the world in the present day we have much more cause for gladness than for sadness, we have much more reason for joy than for sorrow. When we look, for instance, at the openings which are being made for evangelical efforts on the continent—the opening up of Italy—we have reason for thankfulness when we think of the extensive work of God during the last few months in that land. No less than 30,000 copies of the Holy Scriptures have been circulated there; and I understand one colporteur has sold no less than 1,200 copies of the Holy Scriptures within a few weeks. This shows that there is an earnest desire on the part of that noble people to possess a knowledge of God. When the mission to India was established, I believe there was a great deal of persecution. Many pronounced it to be a thoroughly Utopian enterprise. Men of the Sidney Smith school scolded and scoffed at the very idea of christian missionaries going abroad to convert people from a religion so ancient, and that had interwoven itself so intimately with all their institutions, and even with their very existence. And we know well that he sneeringly called that memorable, immortal missionary, Dr. Carey, the "consecrated cobbler." But your missionaries did not go in their own strength. God was with them. They had to contend with great difficulties. They saw superstition, like a huge mountain, frowning upon them, apparently bidding defiance to any power that sought to remove it. But the godly men as they went there, much as they might be discouraged when they looked at what they had to contend against, yet as they stood at the base of that frowning mountain they heard a voice from heaven saying, "If ye have faith as a grain of mustard seed, ye shall say to this mountain, Be thou removed, and it shall be cast into the depths of the sea." Knowing this voice to come from God, who is omnipotent, they were encouraged, and they toiled on, and dug at the very base of the mountain for a place to lodge the lever of divine truth. And while they were so engaged there were burning sarcasms poured down on those devoted men by such characters as Sidney Smith and others, who poured the utmost contempt on their efforts, and pronounced them to be utterly futile. But nothing discouraged, these devoted men toiled on and toiled on, until at length they lodged the lever of truth at the very base of this mighty mountain of superstition. And now, after toiling for many years, we ask the men who scoffed, "Has not that mighty mass of superstition been to some extent moved?" And they are toiling on still; and though they have not seen the last of it, they are not discouraged, for the Voice still speaks to them. Be sure after a little more toil God himself will place his hand upon the lever of his own truth, and with almighty energy will lift that mountain from its base, fulfil his promise, and toss it into the sea of oblivion for ever. Sir, the Gospel of Christ is of God, and as such it can never perish. If it had been perishable it could not have survived the fierce hostility which has been waged against it, and I take it that its existence now, after so much opposition, is a proof that it is immortal. If we look at the events which are taking place among the nations, the convulsions of despotic thrones, the rise of new empires, and the agitation of imperial minds with respect to their future destinies--if we look at these things and take them only to be the precursors of the final and universal triumph of the Gospel, I think that it is right that we should on these occasions increase our faith and inspire our hope, by looking around and observing the proofs we have that this Gospel is to be universally triumphant, and that every soul of man is to be subject to the Lord Jesus Christ. From a redeemed world shall rise an anthem of praise to the great Deliverer; the Sun of truth shall climb higher and higher until he attains his noontide splendour, and deluges the world with a glory that shall never wax dim.

REV. T. C. PAGE, *late of Madras*. Having been some time in India, I would like to say a few words of that to which I can personally testify. Fourteen years ago I remember sitting in this hall and hearing a resolution unanimously carried, to the effect that the meeting recognised with sincere pleasure the commencement of missionary operations in connection with the society at Madras. Having been permitted to go forth to that city, and having been spared for twelve years uninterrupted labour there, I presume that the reason why I have an opportunity given me this morning to take part in this meeting is not so much to support this resolution as to state very simply and briefly a few facts illustrative of the work in which I have been engaged. For the sake of the younger portion of this audience I must just premise, that some fifteen or sixteen years ago there was one of her Majesty's regiments quartered in Burmah, where the labours of our brethren of the American Mission were blessed to the conversion of some twenty of the men and three or four of the officers. That regiment was removed to Madras, and when these good men found no minister of their own denomination on the ground, they were anxious to have a missionary sent out to minister to them and others who spoke the English language, with the view of commencing a mission in connection with this society amongst the native population of Southern India. I reached Madras towards the close of the year 1847. I found it a large and somewhat straggling city, extending some six miles along the coast from north to south, and some two or three miles inland from east to west, covering an area of some fifteen or twenty square miles. This large space of ground was populated by a number which—I was going to say was estimated—but I should rather say guessed—at 700,000. The great majority of these were Hindoos, though in the northern part of the city there is a very considerable body of Telegu people, and in another quarter of the city some 70,000 or 80,000 Mohammedans. Interspersed amongst this population are not only the families of our own countrymen who have gone from this land, but also another class of people to whom I wish to direct your attention. You doubtless have often used the term East Indian. I would like to know what your idea of an East Indian is. If I mistake not there are many members of our churches who look upon an East Indian as a man who in early life went out to India to engage in some commercial or agricultural pursuit—that he has there become very much tanned by the sun, has a bilious-looking face and an irritable temper, but has amassed plenty of money. If that is your notion of an East Indian, let me ask you at once to dismiss it from your minds. By the term "East Indian" in Madras, and I believe all over India, we never mean a man of pure European extraction, nor of pure Asiatic extraction, but a man in whom there is a mixture of the European and the Asiatic element. The term "Eurasian," though not happy, is yet the correct description of that class. During the last two or three centuries this class has been growing up very considerably; it is said that there are no less than from 10,000 to 14,000 of them in the city of Madras. They are chiefly found in the presidentiary towns and cities, though there are a few scattered over India around the principal military stations. In religion these people are nominally christians. Some are descended from the British, some from the French, some from the Dutch, and a large proportion of them belong to the Roman Catholic body. A goodly number, however, are Protestant, mainly belonging to the Established Church of England. They speak the English tongue, and most of them also speak one or other of the vernacular languages of India. They are engaged principally as writers in mercantile offices, or as clerks to the government; some of them are employed in the subordinate medical service; very few, if any, are labourers, or are engaged in anything that requires much exposure to a tropical sun. It was the feeling of the brethren who were anxious that a minister should be sent out, that these people should principally engage his attention. Well, I had to make a beginning. I found that the brethren of the regiment had already gone to a station 400 miles away. That is only one of the accidents of Indian life; but I found a letter awaiting me, signed by two brethren and five sisters, most of them East Indians, welcoming me to commence a mission in that city. I well remember our first services. They were held in a little room not far from the Madras beach, some six yards long by four wide. We assembled—the seven friends, and as many others as I could induce to come. It was, indeed, a day of small things with us, but we ventured soon to hire a larger room for worship, and by public announcement to invite people to attend. We thought ourselves making progress when we could number a congregation of thirty or forty. I may perhaps mention one circumstance that took place during the time we were worshipping in this hired room. One Monday morning a young man, about twenty five years of age, came to me and said, "I am in great distress about my salvation." It seems that the truth that had been preached the preceding evening had pierced his soul, and he was now burdened with a sense of sin. I directed him to the Lamb of God, and though he could not all at once lay hold of the salvation of the Gospel, yet in the course of the following week he was enabled to rest on Christ and to believe to the saving of his soul. He soon after united himself with the Church, and after some years of consistent Christian profession, God opened his way to a position of considerable usefulness, and when I last heard from him he was down in the southern part of India superintending a staff of colporteurs employed by the British and Foreign Bible Society. And, that you may see somewhat the thirst for the Word of God in that part of the land, I may just tell you that he reports that during the past year there have not only been portions of Scripture given away, but sold, to the number of, I think, 10,000 copies. Well, we passed from that room to another, and then the time came for us to try and get a place of our own. We did so. We got a building that served for my dwelling, and the upper part for a place of worship, and there we worked. I cannot tell you all the difficulties we had to encounter, but God brought us through them, and while we were there a circumstance transpired which was of some importance to us. I had asked for a brother missionary, and for help to sustain native preachers, but the society was burdened with a heavy debt, and all the answer I could get was, "We have no funds, and we cannot help you." After waiting year after year until my heart was sick with hope deferred, I gave it up, and ceased to expect that as a society you could undertake mission work in the city of Madras. Then came the question, What is to be done with the work already commenced? It has hitherto been sustained by the liberality of one brother in India, and I had been no expense to the society, but the time for which he had engaged to sustain the work was drawing to a close. The society could not carry on the work in that direction, and I for one approved the resolution of the committee on the subject. There was no other alternative but to stand alone or give it up. I will not say what a trial of faith it was, but it seemed to me to be my duty to commit the whole concern to local resources, trusting in God that the mission should not fail. Faith will sometimes help us to do things that to onlookers would look imprudent, but I had faith in God and in the voluntary principle, and I am rejoiced to say that they did not fail us in our time of need. There has been expended upon the property belonging to the mission in Madras something like £1,700., and, with the exception of some £200 contributed by friends in England, the whole has been raised in India. I would not compare my little chapel at Madras with the Tabernacle on the other side of the water, but in one thing I can compare it—we determined to pay for it before we opened it. And we did so. But I must turn to the spiritual results. The church commenced with seven members; the full number added to the church up to the time of my leaving was a hundred, independently of the brethren of the regiment, and of some twenty-five or twenty-six members belonging to another church. I cannot put this before you as a great work, but I do trust that the Providence which has watched over the little cause and brought it through its difficulties will be with it still. When I look at the East Indians—persons possessing in themselves the European and Asiatic element—able to lay hold of western ideas through the medium of the Asiatic tongues—I cannot but hope that God has placed that community there for some high moral purpose. They stand as it were between the Asiatic and the Western worlds—between Christianity and idolatry. Oh that they may be faithful to their position, and that they may hold forth the Word of life to the perishing heathen, and that the time may come when they and the natives around them shall all be gathered into the one fold under the one great Shepherd!

Rev. J. Sale, *from Jessore.*—We are yet only beginning the conflict in India, and the haughty Brahmin and the proud Moulvie of the Mussulman is only beginning to feel that there is an opponent in the field, with whom they must condescend to wrestle. But I have seen the progress of the Gospel there, both in the conversion of native souls, in the holiness and love which have taken the place of selfishness, in self-consecration to Christ in place of seeking only the things of this world. I have been delighted with instances of gratitude among the poor to Christ, for His great mercy in sending the Gospel to them; and I have seen the gratitude even of the rich Bengalee, for the efforts put forth in behalf of the females of his family—gratitude shown by men who have not themselves become Christians. The very last thing I saw before I left my house was a Bengalee bringing sweetmeats and other presents as a token of respect to my beloved wife—who let me say is a better missionary than myself—for the efforts she had made to enlighten the minds of his family. "Who was to teach them," he said, "in the absence of Mrs. Sale?" There was gratitude to those who taught them the beauty and loveliness of the Gospel of Christ—gratitude not only for the English education, which they, generally speaking, set a high value upon, but for the English Christianity which sets before them an object for love, to whom they were utter strangers. We have reason to be encouraged by what is witnessed as the effect of our work accompanied with the blessing of God, but still great things have to be done before the multitudes of India shall submit themselves to Christ. There are many obstacles arising from caste, and also from Mohammedan and Brahminical influences, and from the scorn which I deeply regret to add, some Europeans entertain for evangelical piety and true godliness, and even for justice to the natives. But "the expectation of the poor shall not perish for ever." We have taught the people to expect justice in the legal courts that we have set up, but the proceedings in them often have been a cruel mockery of justice. Until very recently it was impossible for the poor man to get justice in our courts. I am glad to be able to say that there has been a great and growing improvement in the courts of justice in Bengal, both in the apparatus and in the mode of working it, which is intended to give cheap and speedy justice to the poor. And we ask for nothing more than justice for them. They demand justice, and nothing else will satisfy them. It is our schools and our railways, and the bringing of our Western ideas of right to bear upon the old systems of oppression, that have done it. And then, when we preach the Gospel and teach love to God and man, doing as we would be done by, it must happen that in proportion as it is received the people will oppose themselves to a system of oppression and selfishness which ignores the poor man's rights, and gives to the labourer only the tenth part of the value of his labour. Hence I ventured to sit upon that Indigo Commission, quite sure that you did not sympathise with that spiritual foppery which seems to think that all Christianity is to be found in dead creeds and cold formularies, and that the spirit of Christian benevolence is for ever to be enveloped in the trappings of priestcraft. I went upon the commission not feeling that I could do much, but that I could do something to make the cause of truth to be heard; and I thank God that it was heard to a good extent.

Rev. H. Wilkinson, *late of Orissa, Deputation from the General Baptists.*—It is a common thing for missionaries, when in their field of labour, to have long conversations with the natives among whom they sojourn, and especially with native Christians, and those conversations frequently refer to Christians at home, and not unfrequently to missionary meetings. Many a time, at the request of native Christians in India, have I attempted to describe what sort of meetings these are which are held in England to promote the missionary enterprise, and I have told them how people's hearts were kindled in love towards the benighted heathen at these meetings. At such times, those native Christians have said, "Oh, how we should like to go to a missionary meeting!" One of our native ministers said he would make the journey to England to attend a missionary meeting if I would take him; but he added, "Oh, Sahib, it is so cold." And he wanted to know how cold it was. I endeavoured to describe it to him by action, as no words could be used to convey a correct idea to his mind. I brought in an old suit of English clothes, and I put them on to him, one coat, and then an overcoat, and a comforter round his neck, which made him feel exceedingly uncomfortable, and I was about to put a travelling cloak over all, when he exclaimed, "Ah, Sahib, Sahib, I will never go to England, it would kill me to carry the clothes necessary to keep me warm." He would like to have made a speech, he said, if he ever could have attended such a meeting. I told him of the presence of a chairman at these meetings, and of the order of proceedings, and I asked him what sort of speech he would make—what he would say? After reflection, he said, "First he should make salaam. Then I should tell them that it was much better to make salaam than to shake hands, because I could make salaam to all at once, and it would take a long time to shake hands with every one of them. Then I should ask what meaning is there in shaking hands? and say there is a meaning in salaam, for the Bible says Melchisedec was king of Salem." "And what else," I asked, "would you say?" "Then I should say, You all know what a fire-fly is?"—(his friend presumed that this Indian insect was well known in England)—"Well, you see the fire-fly in a dark night, and it is a beautiful bright object, as it flies here and there, with its 'Jula, jula;' but if you get a fire-fly and look at it in the day-time, it is only a black beetle. Then I should say, Now in my own country, where all is dark, I can show a little light and say 'Jula, jula,' but when I come to your country where there is the daylight of the Gospel I can only appear to you as a black beetle." I desire to present this as my apology for being here, for having been twenty years away from England labouring among the darkness of heathenism, and preaching and praying and dreaming in a foreign language, I am not the man exactly to speak to you from this platform. There are many reasons why we should feel interested in the missionary work. One is because we derive much benefit from it ourselves. Before I left England twenty years ago a gentleman in my native town said to me, "Well, you are going to India as a missionary; I shall pray for you and contribute towards your support. I have for a long time been interested in missions to India, and I will tell you something for your encouragement. I had, said he, a wayward, unfortunate boy who enlisted for a soldier and almost broke my heart. He went to India and soon fell a victim to the climate. When he was sick he was met by a Baptist missionary, who directed him to his Father's God and Saviour, and before he died he charged the missionary to write a letter to me, and say that he had become a penitent, and hoped that he died a saved believer in the Lord Jesus Christ. When the letter came to me, I said, 'Here are all the prayers and all the money I have ever contributed to the missionary cause come back to me a thousandfold.'" I rejoice to be able to say that there are many Europeans in India who have found the Gospel there. I might show you, did time permit, and were this the occasion, that in a commercial point of view England does well to send the Gospel to India, for just in proportion as you propagate your civilisation and Christianity among the people of that country you will develope the resources of India and augment the commerce of England. But, leaving this by no means unimportant part of the subject, let me say that one of the first things that strike a missionary in India is the mass of the people who are idolaters. It is easy to talk about millions, but we can really form no idea of what is meant by even one million. I have stood upon an elevated spot near the temple of Juggernaut on the occasion of the great festival of that idol, and have been perfectly overawed by the dense mass of immortal beings as far as the eye could travel; and when they shouted the praises of the idol I have felt the very earth tremble beneath my feet, and have vividly realised the emotions of the apostle Paul when he stood upon Mars' Hill and saw the whole city of Athens given to idolatry, for my spirit has been indeed stirred within me. There is another view of idolatry, I mean its antiquity, especially as it exists in India. Nothing gives you a deeper impression of that than their old temples. In England you may go into a country village, and perhaps look with interest upon various objects of antiquity to be found there, but the most antique of all will be the village church, green with moss and ivy-crowned, and the stone steps worn by the feet of the successive generations of worshippers. You begin to think how many centuries the church has stood, and how many generations have passed away into eternity since the church was built; and the thought comes pleasantly to the mind, All these people went into that temple and paid their homage to the God who made them. But you experience very different emotions when you go among the old temples of India. Some of them are so old that they must have been standing when the Redeemer himself walked upon this earth. When standing near them I have feared to speak, lest the air, convulsed by the sound of my voice, should bring down the tottering mass upon my head; and I have looked down and seen that the solid rock on which they were built was worn by the naked feet of the worshippers; and the thought has come over me, All the masses of people, who during those long ages have gone into these temples, have presented homage which belonged justly to heaven's Eternal King, to an ugly and abominable image! Be assured, friends, that heathenism is not the harmless thing that some people would have you believe; but that it is a powerful influence dragging men down to perdition. It was an axiom of the philosophers that "no nation can rise higher than its gods;" and the Hindoos say, "As are the gods, so are the people." The Bible says with respect to idols—"They that make them are like unto them, and so is every one that trusteth in them." We must all admit that man has the religious faculty—that he wants a religion; but he wants to worship and to sin at the same time. Old divines have said, "A man cannot pray and sin too: he must either leave off sinning or give up praying." But the Hindoo wants a god that he can pray to and yet sin; and so he has made a god and surrounded him with all the impurities of his own imagination. The Sepoy could go and worship his god, and then murder your little boys and girls. The religious faculties of men are something like a locomotive engine with the steam up and the valve open, and it will go whether it rests upon rails or not, and may rush to destruction. Now what the Missionary Society has to do is to lay down the rails for these locomotive engines to go upon; and once upon the rails they will proceed smoothly and with safety to their heavenly home. So you may say that your Missionary Society is a railway company—not the Eastern Counties, but the Eastern Countries, and designed to extend throughout the length and breadth of the world. There are many difficulties with which the missionary has to contend in India. The Hindoos are very suspicious—they think that the missionary is coming to cheat them. They cannot believe in the existence of an unselfish principle, and so they watch the missionary to see what he is doing, and it is only after the lapse of some time that he gains their confidence. They are disposed to be inquisitive, and as they began to know me they would come and ask questions. I took some of them to see a steam engine, to which they gave the name of "smoke machine," and they looked at it with astonishment, exclaiming, "Wonderful!" One of the Christian natives remarked that if a temple were built over it thousands of the people of India would worship it, and declare that it was a bigger god than Juggernaut. No matter how you may preach you will not gain their confidence if you do not—as our dear brother has just said—prove by your conduct that you sympathise with them. Then the missionary will begin to get at their hearts. I am happy to tell you that the missionary work is now in the reproductive stage. Native ministers have arisen from the ranks of our converts, and I should like you to see some of them. They are sometimes very clever at illustrations. One of them was saying on one occasion, "The time will come when Christ will have the whole of India." A lordly Brahmin said to him, "Do you mean to say that this country will ever become a christian country?" "Yes," was the reply, "the Word of God declares that all nations shall become christian, and I believe it." The brahmin pointed to a huge jungle, saying, "Go and chop that all down with your axe, and then I will believe that what you say is possible." The native christian replied, "With every stick I cut down I shall make a handle for another axe to cut down more." So the missionaries are clearing the dense jungle of heathenism, and they seek to make their converts agents in the work. When a brother discovers to us that, as the Americans say, he has some "snaps" in him, we encourage him to preach. One of these brethren was about to preach his trial sermon, and he read and prayed well; but having given out his text he seemed as if he would utterly break down. He looked at one side and then at the other, and sighed heavily, and was in a most unhappy state of mind, when suddenly there was a twinkle in his eye which showed that he had thought of something, and he said, "You have all seen a little child trying to walk. It takes a step and it falls; it gets up, and falls again; but look at that child in three or four year's time, and how firmly it walks. So in preaching I am a little child. It is very likely I shall fall down. If I do I will try to get up again; but look at me in three or four years' time, and by God's grace and blessing, I shall not fall down in preaching then." It not unfrequently happens that Europeans in India doubt the value of our mission, just because they know nothing about it. I will give you an illustration. I was in the tent of a British officer, who said to me, "I believe your coming to India is a regular forlorn hope." "I should believe the same," was my reply, "only God has promised to accompany all I do in His name." "But," he added, "the Hindoos won't make christians, they are so cunning, they are downright liars; I would not believe a Hindoo was a christian if I saw him." I told him I had some good native converts that I should like him to see. "Well," he replied, "I should like to see them, and I would show them up to you." Just then our missionary Gonga, who had been a brahmin, was coming up the walk to the tent, and I said to the officer, "Here is one of our native preachers coming, perhaps you would like to show him up." "Well," he said, "I should like to ask him a few questions." I said to Gonga, in the native tongue, "This gentleman don't believe in your christianity." "Well, I can't help that," said Gonga, the lordliness of his brahminical character breaking out. "He wants to ask you a few questions." "What is it he wants to ask me questions for? Does he want to know the reason of the hope that is in me, or to find fault?" Softening, he added, "Let the gentleman ask me any questions, and I am prepared to answer them." The first question the officer put was, "How did you get your living before you were a christian?"

Gonga did not quite understand this, and he said, "Sir, I was an officiating brahmin." "But how did you get your living, tell me that?" Now, just suppose that somebody were to stop the carriage of a gentleman with lawn sleeves, as it was passing along the streets of London, and to say to him, "How do you get your living?" It might be a very awkward question for him to answer, but it would be known very well that he did have a good living. And the officer ought to have understood the case of the brahmin in the same way. When he did understand that brother Gonga had had the temple revenues and the offerings of the people, and that he had given them up to become a christian, he said, "Well, I did not expect that anyhow." He wanted to show that this man had become a christian just to get a living. Old Gonga then related the history of his conversion. He was first impressed with the statements he had found in a religious tract, which led him to put Juggernaut to the test, whether he were a god or no. First he spent a whole day and night in praying to him, and then he spent the same length of time in cursing him. "Nothing came of it," said Gonga, "and I did not believe he was a God; but to make it more certain still, I went and poked him with a spear, and my arm was not withered." Then he told of the happy change which had come over his own feelings, and how, by faith in Christ, he had a good hope through grace. The tears stood in the officer's eyes, and he seized Gonga's black hand, saying, "God bless you, I am glad to have met with you." Then it was Gonga's turn. "You have claimed the right," said he to the officer, "to examine me, and now, perhaps, you will allow me to examine you a little? You come from a christian country—you call yourself a christian—now I want to ask if you are really a christian?" The officer got up and walked into an inner room. Gonga followed him, saying in a gentle tone, "I did not mean to offend you, and I would only ask you, as a christian, to pray to God that I may be found faithful until death." I am happy to tell you that officer dated his conversion to God from that time. The resolution speaks about prayer. Now, of all things that missionaries must desire is, the knowledge that the christian church is praying for them. When I was in India, during the mutiny, there came a letter from the secretary of our society, which said, "Cheer up, brethren, the church of God is on her knees praying for you." Those words were like a flash of light in the darkness that surrounded us. On one occasion, when we were in great suspense as to our fate, the few Europeans at the mission station and the native converts met for special prayer, and they did pray with as much fervency as if they would bring down an Almighty arm to our rescue. I had just read the second psalm, "He that sitteth in the heavens shall laugh, the Lord shall have them in derision," when I saw a Sepoy marching up the gravel walk, and my thought was, "He comes with a message of death." My wife, who sat near the door, stepped into the doorway to stop him. To our great relief, he put a letter into her hand, which she brought to me, and I translated it to the people. It told us that Delhi was entirely in the possession once more of the British power, and that we were safe. When I read the news to the native converts, they got up and sang—

"Praise God from whom all blessings flow."

They got through two lines only, and then said to each other, "Is it not wonderful? Just as we were praying, relief came." The Sepoys themselves had a meeting next morning, and contributed for the benefit of those who had suffered during the mutiny. The people amongst whom I lived were much interested in the electric telegraph, which they call "the lightning mail," and they wished me to explain it to them. I did my best, but it was not easy to make them understand, because there is no word for electricity in the language. But they had seen a magnet, which they call a "kissing stone," and I tried to make that useful in the explanation I gave in a sermon that I preached to them about it, taking for my text, "The eyes of the Lord run to and fro in the earth." When the service was over, I found a good many of the congregation waiting about outside, and one of them said, "Sahib, we don't understand it now, for you never told us the way it goes along the wire." I said, I had told them all I knew, and one man said, "Well, when it comes here we must go and look, and listen, and then we shall know how it is." But I assured them they might look and listen, and news might come, and they would know nothing about it; and one good native brother remarked, "It is almost as wonderful as that when we pray our prayers go right straight up to heaven." All were struck with the thought. It is a privilege to have a telegraph to communicate in an instant with our friends, but a more blessed privilege far to have the electric telegraph of prayer, which goes right up to the throne of the Eternal. You may be praying here, and the next moment India or China may feel the answering pulsation. Prayer moves the Hand that moves the world. May God help and direct you to pray for the missionaries, and then there will be no fear of your continued interest in the missionary work.

Poetry.

THE CHOICE.

I HEAR the sound of mirth,
But heed it not. Heaven's song once reached my ear,
And lightly flies my thoughts beyond this earth;
The seraph's music seems to me more dear.

I hear the noise of strife,
But deep and calm within my soul lies peace.
Where Christ hath said, "With me is hid thy life,"
Tumult, and jar, and vexing thoughts must cease.

I see the thirst for gain—
The glittering gold—yet count it all but loss.
Treasure laid up in Christ I would obtain—
This the pure metal, that the worthless dross.

I see the pride of life;
How gay it glances. Doth it dazzle thee?
Behind its silken sheen are care and strife;
Blest shall the meek, the poor in spirit, be.

I see the lust of power,
But I o'er my own passions must keep rule—
O'er my own weakness triumph. Better than the little hour
Of mean success that crown's ambition's favourite fool.

I hear the cry of pain;
Throb after throb beats echo in my heart;
Here is my place, beside this couch. I'm fain
To sit in Jesus' vacant seat, and act his part.

I hear the sob of grief;
Come, thou poor sufferer, to me thy wants confide;
In Jesus' blessed name I offer thee relief.
He is the gracious One on Calvary who died.

I hear the wail of sin,
And see how guilt is maddening to despair;
Burns my whole soul some precious souls to win,
And teach some fevered hearts to melt in prayer.

I see the pang of death,
And bending, whisper, "Christian, its sting is gone;
The Conqueror of the Grave receives thy parting breath;
Farewell, we meet again at the resurrection morn."

Reviews.

The Test of Truth. An Argument and a Narative. By Mary Jane Graham. Eighth Edition. One Shilling; or, the two parts, threepence each. London: Simpkin, Marshall, & Co.

ONE of the first things which strikes us on the perusal of this "Narrative and Argument" is, that the writer is a woman. For woman, though first in the transgression, has usually been the first to tread the path of faith and obedience. Unbelieving women are generally exceptions to this rule. The writer appears to have been a person of strong mind and independent thought, who would not willingly submit to the authoritative commands of the Holy Scriptures. But at length every high thing that exalted itself against the knowledge of God, with every thought and reasoning, were brought into the obedience of Christ. Without indorsing every sentiment of the writer, we do not hesitate to express our conviction that the candid perusal of these pages by "those persons who either doubt, or wholly disbelieve, the sacred contents of the Bible," will be followed by beneficial results.

The Herald of Peace. Published monthly at 19, New Broad Street, London. Threepence.

We wish anything we could say might induce our men of business to read this publication. Loud are their complaints, and deep their grumblings, about excessive taxation; but do they wish to know the cause? If they do, let them just glance at the incontrovertible facts which are furnished in its pages month by month. The infatuated war spirit has done all the mischief, and yet it cries, "Give, give! pay, pay!" Millions of money, year after year, are thus wasted, and worse than wasted; enough to carry out the most ardent projects of civilization or religion for the benefit of our species. So long as this infatuation lasts, and we fear it is increasing, we can have little hope for the speedy diffusion of the gospel in the earth; for it is a dreadful fact that the wars of the world are now almost limited to professedly christian nations.

Temperance Publications.

About half a score! What can we do with them? for we honour the purpose, and admire the zeal, of the advocates of total abstinence, though we cannot always bring ourselves to approve of the means they sometimes employ, or the very intemperate spirit which some of them occasionally display. Drunkenness, however, is such an awful curse, and the mischief it is doing is so wide-spread, as every issue of a weekly newspaper testifies, that we need not wonder if our good friends are sometimes too indiscriminating and severe in their denunciations. Of these publications before us, the neat little books by Newman Hall, and "Why I have taken the Pledge," by the Dean of Carlisle, are worthy of attentive and thoughtful perusal.

1. *Gleanings from the Poets, for Cottage Homes.*—2. *Elements of the History of England. By J. C. Curtis, B.A. London: Religious Tract Society.*

The first of these little books contains choice selections from well-known poets, chiefly of a religious character.—The second appears to be a careful condensation of English History, and would be found very useful, if only as a book of reference for the dates of remarkable events, which are brought down to the proclamation of Victor Emmanuel as King of Italy in 1861.

Christian Activity.

LINDBLAD THE SWEDISH COLPORTEUR.

It was during the autumn that our old friend set out with his supply of books. Lindblad was in former years a soldier, then a shoemaker, and of late he has been a dealer in the Word of God, and felt happy in his work. He has been trudging on foot through large forests, such as you have seen in Sweden, and visiting little wooden cottages, such as you may remember them, nestling here and there among the pines, or on the borders of a lake, or on the mountain sides. For the benefit of those who have not seen them, we would add that they are generally painted red, with a door and one window in front, with a high thatched roof, and a garden or potato field outside. Now let us fancy to ourselves old Lindblad coming along the pathway with his precious burden of books and his heavenly message; but listen to a few of his own words before you accompany him into the first cottage: He does not like to tell about his work, for he says, it is not every flower that bears fruit. Then he will tell you that he does not pick out the abodes of christian people, but he sets out praying that God will open to him the doors through which he ought to go, and let His Holy Spirit guide him in what he is to say to the inmates, so that it may result in glory to God and the awakening of the souls of men.

In the first cottage, where our old friend went in to seek for a night's lodging, he found a woman, who thought that all was well with her soul, but after some conversation she became anxious, and said that she saw that if she was to die in that state she would be lost. What could she do? so she inquired. Nothing, Lindblad told her, but believe in the

Lord Jesus Christ, and not cease to pray for the Holy Spirit, till God had given her assurance of being a child of God.

In the next cottage he found an old widow and a servant maid. When he spoke to them about salvation, the girl said that she went regularly to church, read the Word of God, and often had deep emotions; that she hoped God was gracious and merciful, and so forth. "Never forget this," he said, "which God now makes known to you, as He does to us all: 'Unless thou art born again by the Spirit of God, thou shalt not *see*, much less *enter*, the Kingdom of God.'" Her tears gushed forth, and she prayed to the Lord that she might be born again by His Spirit and enter into His kingdom. The old woman seeing this said sulkily, "Well, if none but such are to be saved, I do not think there will be many." Lindblad spoke to her strongly, represented to her the danger she was incurring—near as she was to death, and not converted. The old woman was terrified, but finished by saying, "I wish I had in my house daily one who could speak to me as you do." Lindblad told her to pray earnestly for the Holy Spirit of God, who would come and dwell with her, enlightening, teaching, and guiding her for ever, if she only would let him. Hoping to hear more, the old woman accompanied him to another cottage, where her son was living. This son had, together with his wife, been last year to Alsheda to hear the Rev. Mr. Petterson, and had been much affected by the Word preached.

"On entering their cottage," says Lindblad, "I found two persons longing to see the kingdom of God. One of them was an aged soldier. We had been comrades during the campaigns in Germany, in 1813 and 1814, but had never met since. Now we met at the age of three-score years and ten. He was blind, bodily and spiritually. When he heard that I was come, he jumped out of his bed, calling out, 'I know who you are, old friend and comrade; I have long been waiting for you! I know that you are a Christian, and I have been longing to speak to you!'

"'Well, my friend,' I said, 'but have you not also heard of a man whose name is Jesus? He is rich in experience and power, and He can give sight to the blind! Do as the blind man in the Gospel narrative—cry, 'Jesus thou son of David, have mercy upon me! Open my spiritual eyes, so that I may not lose myself on the way to eternity, and in the darkness pass by the door of heaven and stumble into hell!" Dear brother, we have been comrades in the service of his Majesty the King of Sweden, let us now, with upright hearts, swear allegiance to the banner of Christ, tinged with His blood! Let us become spiritual warriors; yea, powerful ones, who, with the help of his Spirit, will take the kingdom by force (Matt. xi. 12), and enter it, led by the Captain of our Salvation.'

"Here I was overwhelmed," says Lindblad further, "by the sense of my own unworthiness and want of power to speak of such mighty things. I had recourse to prayer, that the spirit of wisdom and understanding might be given to me, so that I might say what should tend to the glory of God's name and the edification of souls.

"I will only add, that we had much converse together, and so sweet, that it cannot be recorded. They obliged me to stay over the night, and praised the Lord for bringing me to their cottage, and letting them experience the power of God on their hearts. They wished me to come back; I only requested them to pray that God's Holy Spirit might dwell with them."

In another cottage, Lindblad found a soldier's wife, willing to hear and have a book, but bowed down by the cruelty of her husband, who was an avowed enemy to the Gospel. She was not allowed to go to church, to meeting, to visit Christian people, or to read good books. She was not even allowed to weep. One day she had been sitting at her loom; she was afflicted within, and could not conceal her tears. He saw them, and began to beat and to drag her round the floor, till she was so hurt that she had to lie in her bed two days. In her misery, she opened her heart to old Lindblad, and asked his advice. What was she to do? She had been tempted to shorten her life. What should she do? "Pray that the Spirit of God, who is the spirit of prayer and patience, may dwell with you," said Lindblad, "that He may drive away the temptations of satan. The Apostle says; 'Ye have not yet striven as unto blood.' Pray for your husband, for his conversion: may be his present cruelty is necessary for yours. Pray that when that has been effected, God may not throw the rod of your chastisement into the fire, but also convert him. All is possible with the Lord. Keep in mind these words: 'In returning and rest shall ye be saved; in quietness and in confidence shall be your strength." (Isa. xxx. 15).

The woman became more calm, prayed and praised.

In another cottage he found another woman, who, as he expressed himself, seemed to know some of the language of Canaan, but she complained of never being joyful; she saw other children of God happy, and she heard them rejoice, but she was always sorrowful. "To be sure," said Lindblad, "the children of God have always much cause for rejoicing; but are you sure you are one of the number?"

"Oh, to be sure," she said, for she had sought the Lord many years.

"Yes, you have sought, but then, have you found Him?" He reminded her of such Scripture texts as "Many shall seek to enter in and they shall not be able." "It is important to *seek*, but still more important to *find* the Lord. The Apostle says that 'he who is a child of God, has the witness of the Spirit.'" Weeping, the woman confessed that such was not yet her experience. She was thankful for the advice received, requested that Lindblad would pray for her, and never pass her door without coming in.

"Not far from a village I met a man," says Lindblad, "known to be a weak, unconverted, wicked man. I was tempted to pass him by silently, but remembering the words, I accosted the man with a friendly salutation, "Peace be with you!" and asked if he would buy a book.

"'Oh no!' he said, 'we have so many books, and we do not read them."

"'Well," I said, 'that is wrong. We must use means to gain the end, and without reading the Word of God, which leads to salvation, we cannot attain it."

"'That may be true,' he answered; 'let us sit down here, and look over your books, as well as have some conversation.'"

Lindblad was astonished, and during their interview he felt how great was the power of God, in conquering the spirit of opposition in man's heart, for this very opposer not only bought some of his books, but expressed an earnest wish to begin a new life, and to persevere in it to the end. The aged evangelist could only pray that such seeds might take root and bear fruit.

Next he came to a poor woman who was lying on her death-bed in much agony of mind. To her he spoke words of peace and consolation, showing to her Jesus, the only Saviour of souls.

Then he finished his account with the following words:—

"I could tell you much more, but my old and tired hand refuses to do service any longer, and I lay down my pen, probably never to resume it. My feet also are no longer able to carry me about on these my dear missionary pilgrimages. I wish, therefore, to offer my most grateful thanks to the dear friends in England, who have so kindly supplied my temporal wants, as to enable me to carry on this beloved work. May their generosity not have been in vain! Hereafter I shall on my knees carry on my work for the progress of the Kingdom of God, praying diligently for a rich outpouring of the Spirit of God. May the peace which passes all understanding keep your hearts and minds, through Christ Jesus. Amen."

Revivals and Awakenings.

SCOTLAND.

The "Report on the State of Religion," presented to the General Assembly of the Free Church of Scotland, contains some very interesting statements respecting the revival in that country. Out of 169 Free Church Presbyteries, eighty-six report a decided awakening:—

"The Revival with which God has been pleased to bless us extends over the length and breadth of the land. It seems a blessed characteristic of the revival in our times that it is wide spread. We trust that through God's abounding grace it will yet prevail over the whole of Scotland. The indication in the reports that I (Rev. Dr. Wood) have are exceedingly cheering; even where no revival is reported there is much prayer, much earnest listening to the word of God, much earnest expectation and desire for the blessing; and I find that these things in almost every instance have preceded the awakening, and I scarcely know of any instance where the awakening has not been preceded by this prayer and expectation. Thus the revival has affected all classes and all denominations. I cannot help observing that one great means of awakening seems to have been the communicating of intelligence of what the Lord had done in other places. I find in almost all the reports that this was done with the most blessed results. The information interested the people, and brought the thing home to them; they felt it was a reality; it excited a desire to partake of the benefit, and led them to use the means God has appointed for obtaining the benefit. The revival throughout the country began in every variety of way, and through every variety of instrumentality. One time, under the quiet ministrations of the stated pastor; sometimes through the visit of a stranger from a distance, some quiet unknown man, it might be; sometimes one of those men whom the Lord seems to have raised up in our day for doing Him good service in his church; sometimes it was a convert who went and told his simple story of the Lord's goodness to him; sometimes it was a company of fishermen, in the way of their profession, going to a different part of the coast, and carrying to their friends the tidings of what the Lord had done for them. I find in many of the returns mention made of such men as North, Grant, Radcliffe, Hammond, Forlong, and Weaver. God seems to have honoured the labours of these men in a marvellous way.

"Awakenings have taken place in the most unlikely places to human appearance, thus giving evidence that it was the Lord's work. The work was sometimes carried on and spread by a single remark made by one individual to another, by the repetition of a text of scripture, by a message from one friend to another, or by a letter written from the scene of revival to friends or relatives. I believe the day only will reveal how much the work has been forwarded by the letters of christian men and women, written in the warmness of their hearts to friends and relations at a distance; for no sooner is a sinner brought to Christ than his first thought is 'I will tell my relations and my friends what Christ has done for me.' The convert cannot rest until he has made known to those in whom he is interested the Lord's work upon him. Then I am able to be glad to state that, from almost all the reports I am able to gather, there has been a great change in the manners and habits of the people. Where the awakening has been anything like general, there has been upon general society an awe and a restraint; and I find testimony borne by employers to the effects produced upon their workmen. One says; If you doubt the reality of the revival, come to my workshop and you will see what it is; if you knew my men before, come and see what they are now, and you will see that something has been at work that has produced a most salutary change.' The police reports, too, are exceedingly favourable. The chief constable of one of our largest counties, which includes a good many towns, told me that there is a diminution of considerably more than one-third upon all that class of crimes, including violence, &c., such as assaults and disorderly conduct. Then it is an undoubted fact that one class of public-houses are almost starved out. Some of the keepers of such houses themselves have come under the power of the truth, and have given up their trade; others are greatly annoyed at the movement; they find that their trade and its spread are quite incompatible with one another. And there has not only been evidence of joy in believing, but also of repentance and turning from sin; giving up of old and sinful habits, and the leading of a life of new obedience. And what a change upon the practice of our office-bearers; what a blessed change upon the practice of believers themselves,—they have received a new life. These believers are fresh and vigorous, not only living but lively christians now. Our office-bearers—some were afraid of their duties—some of them borne down by natural timidity—they have now had their mouths opened, and are labouring from day to day in their Master's cause, strengthening the hands of their ministers, and become truly a blessing to the flocks with which they are connected. Another result reported is the increase of family prayer. Some of the reports state that they do not believe that there is a family in all their congregations in which there is not family worship. I am afraid that could not have been said two or three years ago, or even some months ago. It is the case now that family religion is more practised than formerly; in some cases, if the parents are not converted, the children ask leave to pray, and in many cases unconverted parents grant that. Then in some parts of the country where revival has taken place, there is now no lack of Sabbath-school teachers; there are plenty offering, and these far better qualified than they were. I am happy to be able to say that from all that is mentioned in the returns few have fallen away. It may be said that they have not long been tried, but still the reports from all quarters state that scarce any of those who seemed to be hopefully converted have fallen away, which is exceedingly gratifying and encouraging. I think I have heard it remarked that fewer have fallen away at the present revival comparatively, than was the case in the previous revivals. Those who have been of intemperate habits generally feel it wise and prudent to become total abstainers. It is quite true that a great number of those who were only startled and impressed have lost their impressions and fallen back. This is a sad state of things, and greatly to be regretted; but it is a very different thing from those who have been hopefully converted again falling away and becoming notorious in their sins again."

Narratives and Anecdotes.

DEATH OF WILLIAM III.

Lord Macaulay thus describes the last scene in the life of his hero, and with these words concludes his own history:—

"The King meanwhile was sinking fast. Albemarle had arrived at Kensington from the Hague, exhausted by rapid travelling. His master kindly bade him go to rest for some hours, and then summoned him to make his report. That report was in all respects satisfactory. The States-General were in the best temper; the troops, the provisions, and the magazines were in the best order. Everything was in readiness for an early campaign. William received the intelligence with the calmness of a man whose work was done. He was under no illusion as to his danger. 'I am fast drawing,' he said, 'to my end.' His end was worthy of his life. His intellect was not for a moment clouded. His fortitude was the more admirable because he was not willing to die. He had very lately said to one of those whom he most loved, 'You know that I never feared death; there have been times when I should have wished it; but now that this great new prospect is opening before me, I do wish to stay here a little longer.' Yet no weakness, no querulousness, disgraced the noble close of that noble career. To the physicians the king returned his thanks graciously and gently. 'I know that you have done all that skill and learning could do for me: but the case is beyond your art; and I submit.' From the words which escaped him he seemed to be frequently engaged in mental prayer. Burnet and Tenison remained many hours in the sick room. He professed to them his firm belief in the truth of the christian religion, and received the sacrament from their hands with great seriousness. The antechambers were crowded all night with lords and privy councillors. He ordered several of them to be called in, and exerted himself to take leave of them with a few kind and cheerful words. Among the English who were admitted to his bedside were Devonshire and Ormond. But there were in the crowd those who felt as no Englishman could feel, friends of his youth who had been true to him, and to whom he had been true, through all the vicissitudes of fortune; who had served him with unalterable fidelity when his Secretaries of State, his Treasury and his Admiralty had betrayed him; who had never on any field of battle, or in an atmosphere tainted with loathsome and deadly disease, shrunk from placing their own lives in jeopardy to save his, and whose truth he had at the cost of his own popularity rewarded with bounteous munificence. He strained his feeble voice to thank Auverquerque for the affectionate and loyal services of thirty years. To Albemarle he gave the keys of his closet, and of his private drawers. 'You know,' he said, 'what to do with them.' By this time he could scarcely respire. 'Can this,' he said to the physicians, 'last long?' He was told that the end was approaching. He swallowed a cordial, and asked for Bentinck. Those were his last articulate words. Bentinck instantly came to the bed-side, bent down, and placed his ear close to the King's mouth. The lips of the dying man moved, but nothing could be heard. The King took the hand of his earliest friend, and pressed it tenderly to his heart. In that moment, no doubt, all that had cast a slight passing cloud over their long and pure friendship was forgotten. It was now between seven and eight in the morning. He closed his eyes, and gasped for breath. The bishops knelt down and read the commendatory prayer. When it ended, William was no more.

When his remains were laid out, it was found that he wore next to his skin a small piece of black silk riband. The lord's-in-waiting ordered it to be taken off. It contained a gold ring and a lock of the hair of Mary."

Baptisms.

FOREIGN.

Jamaica, *Parish of St. James.*—On Saturday morning, May 25, in the Spring-post river, near the *Maldon* missionary station, seventeen men and sixteen women were baptized by Mr. Dendy, in the presence of a large assemblage of people, all of whom conducted themselves with propriety, whilst many appeared deeply impressed with the solemn scene. Of the number baptized, there were two husbands with their wives, eight other married men and two married women; seven unmarried men and twelve unmarried women. Sixteen, eight men and eight women, had been "stricken" during the awakening. Two are sabbath school teachers. Twenty-one can read, and ten are able to write. Eighteen had been in a day school; twenty-four are sabbath scholars. Twenty-four are children of present or former members of the church. The ages of twenty-three range from sixteen to twenty-five years, the remaining ten are between the ages of twenty-five to fifty. At eleven o'clock on the same day, a public service was held in the chapel; about five hundred persons were present. Addresses were given on the subjects and mode of baptism to the newly baptized—to the unconcerned—and to the members of the church; and special prayer was offered to God on behalf of these different classes of persons.—On Friday, June 7, in the Orange river, about a mile from the *Salter's Hill* chapel, fifteen men and twenty women were baptized in the presence of numerous spectators, who lined both banks of the river. The baptized consisted of three husbands with their wives, four other married men and five married women, one widow, eight single men, and eleven single women—in all, thirty-five persons. Twenty-five had been in the mission day school, nineteen are now in the sabbath school, twenty are children of present or past members of the church, one is a sabbath school teacher, and sixteen had been "prostrated." The ages of twenty-three are from fourteen to twenty-five, the remaining twelve are between twenty-five and forty-five. In the chapel, at ten o'clock, a service similar to that at Maldon was held; and although it was market day throughout the parish, a large congregation assembled. Including the above sixty-eight persons, one hundred and twenty-five candidates have been baptized, since the commencement of the year, by Mr. Dendy, at the two stations under his care, and thirty-seven backsliders have been restored to the communion of the church.

DOMESTIC.

Ireland, *Ballymena.*—Mr. McVicker, the minister at this new and promising station, writes:—I baptized the son of the rector of a parish adjacent to this town. He was awakened during the revival of 1859; received much benefit from the preaching of the Rev. F. Wills during his visit that summer to Coleraine; and traces his full reception of the Gospel for his soul's peace to the instrumentality of Mr. Medhurst. He is exceedingly active as an evangelist in his immediate neighbourhood, six miles from this; and his baptism has created no small sensation. I have also baptized five dear children of God, three men and two women, all married; and last week a young woman and two young men were baptized. About every one we have had satisfactory evidence of conversion. Our principles are canvassed; some, of course, have their prejudices intensified, but the earnest and humble disciple is led to the truth. In a neighbourhood where all was nearly dead a short time ago, and where independent religious inquiry was almost unknown, where people took their religion from ministers and catechisms without question, it is astonishing how widely God has aroused a spirit of investigation, and how many are engaged in searching God's word to see whether the things which they have most surely believed are taught there or not. Is it not a most encouraging and significant fact that since my return from England, in January, thirty-six persons have been received into membership with us, and two others baptized, who, from their distance, did not see it to be their duty to unite with us?

CARLTON, *Beds.—Old Meeting*—On the last sabbath in June, our pastor, Mr. E. J. Silverton, led nine believers down into the water and baptized them. The service took place in the river Ouse, at Harrold, at eight o'clock A.M., and the scene was impressive. About two thousand people were present, when Mr. S. led the way through the crowd followed by the candidates, five women dressed in white, and four men. When Mr. S. came to the bank facing the people, he called for silence, and then gave out—

"In all my Lord's appointed way
My journey I'll pursue,"

which was sung heartily and cheerfully. On the left of the minister and candidates were the flour-mill and the miller's house, which having a large frontage, many hundreds stood there during the service. On the right was a meadow, having a descent towards the river. On it were seen great numbers, some sitting down, others standing, presenting the appearance, as viewed from the opposite bank, of an extensive gallery. After the hymn was sung Mr. S. offered prayer, and said a few words. He then walked into the water about twelve yards, to ascertain the depth; and returning, led down one of the female candidates. After several had been immersed, Mr. S. returned, and standing on the bank, gave out—

"Grace! 'tis a charming sound,
Harmonious to my ear,"

and then descending again baptized the rest. While Mr. S. stood in the water he said that from the fact of there being large fonts in the old churches, it was evident that infants used to be dipped in them, as the "Prayer Book" yet directs. Our "church" friends were once right in the mode, but wrong in the subjects; now they are wrong in both mode and subjects. We believe the result of this service will be for good. This public way of baptizing is powerful in convincing many that they are wrong in sprinkling unconscious babies; and it stirs up believers thus to put on Christ. The cause of Christ prospers here. Some oppose; "but the best of all is, God is with us!" May the grace of God teach all men, even the vilest, that Christ's death was for their eternal life. And may the Lord glorify himself in them that believe!

MARCH, *Cambridgeshire.*—It affords us much pleasure to report that the ministry of Mr. T. T. Wilson, successor in the pastorate of our late excellent friend, Mr. J. Jones, has been attended by tokens of divine favour. Mr. W. baptized six believers on the first sabbath in June, and two on the 23rd of the same month, before large and attentive congregations. At the fifty-third anniversary of the sabbath school held under the spacious tent of Potto Brown, Esq., on Tuesday, July 2nd, it was stated that of the additions to the church during the past year, a considerable number had been from that institution.

ARNOLD, *near Nottingham.*—We had the pleasure of seeing eleven disciples of the Lord Jesus baptized into his death on Lord's-day morning, July 7th. These were added in the evening. Ten of them were young persons, and seven of them teachers in the sabbath school. We have several more in a hopeful state of mind. This addition encourages us, and we pray that it may be to us as the first fruits of harvest. M. G.

CHIPPING SODBURY, *Gloucestershire.*—The ordinance of believer's baptism was administered by our pastor, Mr. F. R. Roleston, on the first sabbath in July, when seven believers thus put on Christ. These were all young, with the exception of one, an aged woman, who would have been baptized seven years ago, but was prevented by the opposition of her husband; who, on the morning of the day appointed for her baptism, guarded the door like a sentinel that she might not leave the house. A few months since he was removed by death, and she now embraced the first opportunity of thus following her Lord. The young persons were once scholars, and are now teachers in the sabbath school. Two of them were children of the pastor; a daughter aged nineteen, and a son aged sixteen. One was the daughter of a deacon, and one the daughter of a former deacon now in glory. It was a solemn and affecting season. The congregation was large and orderly, and numbers were in tears. In the evening all these were received at the Lord's table. Many remained to witness the service, who were much affected by the solemn scene. Several others are under serious impressions, and it is hoped that, ere long, more will thus be added to the church.

LONDON, *Metropolitan Tabernacle.*—On Thursday evening, June 13, eighteen believers were baptized by Mr. Spurgeon; and on July 4, nineteen more. Among these were two converted Israelites; one of whom, previous to being led into the water, gave a striking account of his conversion to God, and faith in the adorable Messiah. Let the church of Christ arise and pray earnestly that speedily the children of Abraham may be brought in with the fulness of the Gentiles. God hath promised that they shall, and he will do it; but he often does great things in answer to the prayers of his people; and in this matter he will surely hear the intercession of the younger branches of his family on behalf of the elder. D. E.

LEICESTER, *Carley Street.*—On Wednesday evening, May 29, our minister, Mr. James, led four disciples of the Saviour into the water and immersed them into the names of the Father, and of the Son, and of the Holy Ghost; and on Wednesday evening, June 19, three more were baptized by Mr. James. May they all prove faithful unto death, and receive the crown of life! T. S.

SCOTLAND, *Airdrie.*—Our friend Mr. Dunn, writes—"Knowing the deep interest you take in the prosperity of baptist churches everywhere, I often wish that some of our friends would send you a report from time to time of our progress. I feel some reluctance to do so myself, as it seems like blowing one's own trumpet. Since my last, I have baptized and added to the church twenty-six professed believers in Jesus, and I expect soon to baptize more, for we have a few young persons in a very hopeful state. Notwithstanding determined opposition to our principles, we still progress. About one hundred and fifteen have been added to the church since I came here. We have not retained all these in church membership, for a few have gone back to the world, others have removed to other churches, and many had to leave the town for want of employment. Still we have abundant cause for thankfulness for the measure of prosperity we have had, and our cheering prospects of the future."

MONMOUTHSHIRE.—We have received from "M. M." the following reports of baptisms at various places in this county. At *Blackwood*, in the Sirhowy river, one candidate, by Mr. J. Lewis of Tredegar; and one, who had been an Independent, by Mr. W. Jones of Pontaberbargod.—At *Beulah*, on May 5th, in the canal, two by Mr. E. P. Williams of Cwmbrane; and June 2nd, one, by Mr. J. Davies.—At *Newbridge, English*, May 19th, Mr. Lewis of Tredegar baptized a daughter of the late Rev. D. R. Stephen of Manchester. And on June 30th, another female candidate was baptized.—At *Llanhitleth*, on the morning of Lord's day July 14th, Mr. S. Williams of Nantyglo, led six believers down into the river Ebbw, and baptized them. Some of these were young persons from the sabbath school. They were all received on the same day.

MIRFIELD, *Yorkshire.*—On the second sabbath in July, our pastor, Mr. Albrecht, gave the right hand of fellowship to five believers in Christ who were baptized by him on the previous sabbath evening. Four were young men. May they be faithful unto death! G. J.

DARTMOUTH.—On Tuesday evening, July 16th, two sisters in Christ were baptized here by our pastor, Mr. E. H. Brewer.

Greenwich, *Lewisham Road.*—After a sermon by our senior pastor, Mr. Russell, our junior pastor, Mr. Dennett, baptized seven females and one male into the names of the Holy Three. One had been a member with the Wesleyans for fifteen years; she was now baptized with her sister, who was brought under conviction at one of our revival meetings. Two other sisters received their first impressions at the same services, and two were in the bible class; the other was baptized for a sister church. The male candidate was the son of pious parents, who had wandered far from God, but was arrested in his course by the loss of a dear son. To God be all the glory!

B. B.

Quainton, *Bucks.*—Our aged minister—not fearing the cold water, like some who make that an excuse for not obeying their Lord—lately led a young woman, who had been a scholar and is now a teacher, down into the watery grave of the Redeemer, and buried her, and raised her up again, thus setting forth the death and resurrection of Him in whom she believed. Our young friend came four miles to discharge this duty, and went home rejoicing in her Lord and Saviour.

H. S.

Kingswood, *Bucks.*—"H. S." informs us that this is a new station. Last year they had several baptisms of individuals, two in the open-air, and one in the new chapel. One of the candidates was a blind man. This year three were baptized in March, one of whom had been a Wesleyan. On the last day of the same month six males, and one female, were baptized, one of whom had also been a Wesleyan.

Ipswich, *Stoke Green.*—Our pastor, Mr. Webb, baptized two brethren on the first sabbath in July. Three young persons were also baptized by him in April. The latter were connected with our sabbath school. Others are in a hopeful state.

G. K.

Woodside, *Glo'stershire.*—Three young men were baptized by our pastor, Mr. Prees, on the first sabbath in July. One of these was a Wesleyan, who returns to his own people; the others were added to our fellowship. W. R.

Niton, *Isle of Wight.*—Mr. Hockin baptized four believers in the great Redeemer at this place, on the last Lord's day in June.

Fownhope, *Herefordshire.*—On the last Lord's-day in June, after a discourse by our pastor, Mr. T. Mudge, from, "Why baptizest thou then?" five believers were immersed on a profession of their faith in Christ. One of the five had been a "Primitive" local preacher, who has, since his baptism, preached to the church here. May these be faithful unto death, and then join the church triumphant! W. W.

Killingholm, *near Barton-on-Humber.*—Four disciples of the Saviour were baptized at this ancient General Baptist chapel, by Mr. John Harper of Hull, for the Particular Baptist church at Kirmington, on June 9th. One of the candidates gave an interesting address at the water side before the baptism?

[Yes: if you apply as directed.]

Liverpool, *Great Crosshall Street—Welsh Baptists.*—The ordinance of believers baptism was administered at this place, June 23, when one believer in Jesus was baptized; and on the following sabbath two more, after an impressive sermon by our pastor, Mr. W. Thomas. May they continue faithful, that they may receive the crown of life! T. G.

Stafford.—Since our last report of additions by baptisms, we have had two baptismal services, when four believers thus put on Christ; three of whom were from the sabbath school. We are encouraged by these additions to persevere.

J. L.

Newbury, *Berks.*—Mr. Drew had the pleasure of baptizing five candidates, June 30. These make a total of fifty-three baptized in this place since its opening exactly two years ago. T. S.

Bedford.—On the morning of the last sabbath in June, Mr. Killen led six disciples of the Saviour down into the water and baptized them on a profession of their faith in Him.

WALES.

Aberdare.—We had a very interesting baptismal service in our chapel, on Lord's-day, June 2nd. A short sermon, in English, was preached by Joohanah E'l Carey, an Arabian from Jerusalem, but born at Shechem. This young man was baptized a little more than two years ago in "the pool of Siloam," near Jerusalem. He has come over to this country in company with Mr. Jones, an American Baptist Missionary, and is now at Pontypool, in a preparatory school, with a view of being admitted into the Baptist College at Pontypool. He intends returning to the land of Canaan, to devote himself, body and soul, to the work of Christ. He preached here in his native costume. Much interest was felt in him by the audience. After him, a sermon, in Welsh, was preached by our pastor, Mr. Price, when a hymn being sung Mr. P. immersed thirteen believers in the Lord Jesus. By the way, the above account, much fuller, was sent to you on June 3rd; but I fear you did not get it. I sent you several during the last twelve months, but the only one that appeared was one sent later in the month of June. I thought they were put aside for want of room, till I received your kind note complaining of my not writing.—On June 30th, our baptistry was again opened, when one intelligent young man thus followed the example of his Redeemer. Mr. Price having first preached, immersed the candidate in the presence of a crowded congregation. July 14th, at *Bethel*, one of our branches, we had a very interesting open-air meeting, near our new baptistry there. Here we have a place of the most romantic and picturesque character in the form of an Amphitheatre, where we have seen before now 5000 persons present, and all able to hear and see everything. We again met here on this day, when two young men repeated a chapter from Peter. Then our pastor, Mr. Price, preached, and afterwards immersed four males and one female, a beloved sister, who had been a member with the Independents for twenty-one years, and had been an invalid for many years. She was assisted to the water-side. But, to the surprise of everyone, she obeyed her Lord with a will and a heart that would have done credit to the strongest amongst us; and, to our great joy, she was able, with the other four, to join us at the Lord's table in the evening. Another of the members was a very old man, on the verge of eternity. The others were all from the sabbath school. I may also add that our pastor offered to baptize our invalid sister in the chapel, as we have there every accommodation, but her reply was, "I have lived in this locality in disobedience for more than twenty years, and I will obey the Lord's command in the presence of heaven and earth, or die in the attempt." But we rejoice that she was so wonderfully sustained in the discharge of this sacred duty.

[We desire to state, that wondering how it could be that our esteemed correspondent, whose reports are usually so full of interest, had not sent us any for several months, we wrote to him on the subject; and we now very much regret to find that his letters did not reach us. How this was we cannot tell, for we scarcely hear of a failure in the delivery of our letters, if addressed only to "Winks and Son, Leicester." Not for want of room are any ever omitted, for if too late for one month, they are inserted in the next. We now hope we shall hear from our friend more frequently.]

Canton, near Cardiff.—Being on a visit to Cardiff, I dropt in at Hope Chapel to hear Mr. Bailey, when I found it was a baptismal service. Mr. B. preached an argumentative sermon from "Nevertheless, what saith the scripture?" after which he led eleven young persons, most of whom were from the sabbath schools, into the water and baptized them. The ages of the candidates varied from fifteen to twenty-three years. It was truly delightful to see so many young persons devoting themselves to God by baptism; and to hear of the prosperity of this infant church; for I was told that several more are expected thus to follow the footsteps of their Lord in a short time.

W. G. W.

Evenjobb, Radnorshire.—The Lord continues to bless his cause in this place. On July 5, after a discourse on believers baptism, by Mr. D. T. Davies of Bristol College, seven disciples of Jesus were baptized upon a profession of their faith in him, by Mr. G. Phillips, our pastor. Four of the candidates were in the morning of life, one at mid-day, and two at the eleventh hour. May they all be faithful to the end! These were received at the Lord's table on the next sabbath. There are more inquiring the way to Zion. The Lord be praised!

Cardiff, Bethany.—On Thursday evening, June 20, Mr. Nathaniel Thomas, minister of the Welsh baptist chapel, immersed a man and his wife. And on Lord's-day, July 7, at the same place, after a sermon by Mr. Jones of Chepstow, Mr. Davies, one of the deacons, immersed four males and one female, who were all added to the church. J. J.

Baptism Facts and Anecdotes.

"CHANGING THE ORDINANCES."

THE Rev. William Arthur, one of the secretaries of the Wesleyan Missionary Society, in his "Italy in Transition," mentions a conversation which he had with a young Italian traveller, when passing over the Appenines. Mr. A. was pointing out how the Romish priests had changed the worship of God, and altered or mutilated the ten commandments. "The *Sacraments*," said Mr. A., "have been changed. Of old the very name of the Lord's Supper was the breaking of bread. The disciples both ate of the bread and drank of the wine; now, as to the cup, they do not even give it to the people; and as to the bread, it is a wafer, so made that it shall not be broken. Besides this, they have added five other sacraments to the two that were instituted by our Lord." "Dear me!" exclaimed the Italian.

When we read the paragraph which contained the above extracts, we could not but notice that Mr. Arthur, though he mentioned "two" sacraments, only referred to the "Supper," and was significantly silent on the other. Had he told the young Italian how he himself, and the majority of protestants, had sanctioned the change of "believers baptism" into "infant sprinkling," perhaps he would have extorted a more emphatic "Dear me!" from his wondering fellow-traveller.

The Rev. A. P. STANLEY, D.D., who is, we believe, Professor of Eastern Ecclesiastical History at the Oxford University, in his recently-published Lectures on the History of Eastern Churches, observes:—

"There can be no question that the original form of baptism—the very meaning of the word—was complete immersion in the deep baptismal waters; and that, for at least four centuries, any other form was either unknown, or regarded as an exceptional, almost a monstrous case. To this form the Eastern Church still rigidly adheres; and the most illustrious and venerable portion of it, that of the Byzantine Empire, absolutely repudiates and ignores any other mode of administration as essentially invalid. The Latin Church, on the other hand, doubtless in deference to the requirements of a northern climate, to the change of manners, to the convenience of custom, has wholly altered the mode, preferring, as it would fairly say, mercy to sacrifice; and (with the two exceptions of the cathedral of Milan, and the sect of the baptists) a few drops of water are now the western substitute for the threefold plunge into the rushing rivers, or the wide baptisteries of the east."

Our readers will not fail to notice the feeble apology this learned and talented writer offers for himself and friends in making "a few drops of water" the "substitute for the threefold plunge." What is this but changing the ordinance as to the *mode*. Not content with this, however, they have changed the *subject* too, and made an unconscious baby the "substitute" of the self-devoted believer.

Sabbath Schools and Education.

VISIT TO THE BIRMINGHAM FIRST-DAY ADULT SCHOOLS.

MR. WALTER WHITE, in his "All round the Wrekin," gives the following sketch:

"'What d'ye think, Jem? The gaffer wanted to make me a foreman t'other day, and raise my wages, on'y I can't write. It's doosid bad for a feller to live to twenty-five, and dunno how to write.'

'This was spoken by one of four journeymen lamp-makers, who sat talking in a public-house. It drew a reply—'Why, Dick, the Quakers have got a school where they teaches people to write o' Sunday mornin's.'

'Have they? Will they have me?'

'Ay, anybody may go as likes.'

'Well then, I'll go,' rejoined the first speaker. 'Let's all go for the lark of the thing,' said another. They went and were admitted.

'After a few weeks, one said to another: 'I cant come them doses.'

'Well, I shan't cut it,' was the answer. 'We shan't be any the wus for the advice as it gives us. The man as teaches us, can't do it for his own good, for he don't have nothin' for it: so it must be for the good o' we.'

'The school referred to assembles in the British school-house, Severn Street, near the heart of the town: My friend T. is one of the teachers, and I, wishing to see it, accompanied him thither on the morning after our return from Shropshire. Arriving punctual to the hour—seven o'clock—we found breakfast ready in an upper room, and forthwith the party, numbering some thirty teachers, seated themselves at table. The majority of teachers are adults, men of consideration in the town, and while looking along the line of faces, I felt how worthy of respect was the motive which brings such a party together at so early an hour, Sunday after Sunday, all through the year.

'Towards the close of the repast, the tramp of many feet upon the stair announced the arrival of the scholars; and by half-past seven the several classes were commencing their tasks, in the adjoining room, some writing, some reading, and some in quiet conversation. The large room was filled, and it was an interesting sight to see three hundred of the working-men of Birmingham seeking knowledge and placing themselves voluntarily under moral training; all clean, and with few exceptions properly clad. What a contrast many of them would exhibit between their skill in handicraft, and their lack of skill in intellectual acquirements. Others, on the contrary, have made remarkable progress, and rank among the foremost of intelligent artificers. That all must be in earnest is, we may believe, demonstrated by their resisting the temptation to lie in bed on Sunday mornings, and presenting themselves at school in a condition which promises self-respect, and wins respect from others.

My friend T—— sat surrounded by one division of his class, I took a place by his side, and listened while they read a portion from the New Testament, and to the application thereof made by the teacher. The men felt, as the simple words were spoken, that what they had read had a real meaning and a purpose; that pride, hatred, and uncharitableness, were faults as harmful to heart and mind, as faults of hand to workmanship, and with more lasting consequences; they saw the significance of overcoming by kindness, and were made aware that kindness to all alike, irrespective of rank or station, is among the first and most fruitful of duties. They listened with that fixed attention, and with instances of the play of feature which signify active sympathy between teacher and learner.

I went down to the boys' school in a lower room, and there witnessed similar proceedings: the lads, most of them sixteen years of age and upwards, busy over their reading and writing. My heart warmed at the sight of the gathering upstairs and down, and in the solution which it seemed to afford of a question which has long solicited the attention of thoughtful benevolence. The Quakers, with that practical common-sense and beneficent endeavour which appear among their essential characteristics, here show how some part at least of the opprobrium of modern civilisation may be taken away. They are well qualified for the work by their generally good education, unobtrusiveness of manners, and avoidance of a patronising air or attempts to make proselytes: more desirous to do good to others than to swell their own numbers."

STATUE IN MEMORY OF DR. WATTS.

SABBATH School Teachers will hear with satisfaction and pleasure, that the inhabitants of Southampton have at length done themselves honour in erecting a monument in memory of their eminent townsman, whose psalms and hymns we are reciting and singing in our sabbath schools on every returning Lord's-day. We have only space to state at present, that the statue, the work of a celebrated sculptor, was erected in the Western Park; and that on Wednesday afternoon, July 17, a procession was formed to the spot, when the Mayor introduced the Earl of Shaftesbury, who attended in the place of Lord Palmerston, to inaugurate the erection. The noble Earl delivered a very appropriate address, and the venerable Thomas Adkins, Independent minister, stated that he was deputed to hand over the statue to the keeping of the Mayor, Corporation, and town of Southampton. Mr. Lankester then presented the Earl of Shaftesbury with an elegant copy of "Watts's Psalms and Hymns." A public soiree was held in the evening at the Victoria Rooms. The proceedings of the day were in keeping with the design, and will long be remembered by all who witnessed them.

Religious Tracts.

THE STEAM-BOAT PARTY.

SOME years ago, one of the fine Rhine steamers was pursuing its way up that noble river, with a large party on board. It was showery weather, and most of the passengers were below. They employed themselves in various ways, according to their different tastes,—reading, sleeping, playing at chess, &c., talking sense or nonsense to each other. At one small table a group of young men were engaged with cards, and opposite them was the Countess D—— and her little daughter, busy at needlework. An English gentleman sat near them, an elderly man, grave, but pleasing in appearance. He was reading what seemed to be a tract, and, after some time, he rose and courteously offered a copy to the card-players, and another to the Countess. Both parties appeared surprised; the lady evidently pleased. The stranger bowed politely, and went on deck.

The captain had come in just before, and observed the scene. "Ah," said he to Countess D——, "this is one of your religious men; we must keep a look-out upon him. I know what to think of these sort of people; they are all hypocrites. Only a few weeks ago we had one of them on board; he went about giving tracts, just like this man; and who do you think he proved to be!—a maker of false coins, whom the police were in search of! Ah, I must keep my eye upon this fellow."

The young gamblers laughed; Countess D—— looked distressed. She replied: "That was a sad case which you have told us of, captain. And yet if there were no real gold, and if it were not so valuable, we should have no false coiners. And so I have often thought that the existence of hypocrites, who make false pretences to piety, prove that there *is* such a thing as true religion, and that they are happy indeed who truly possess it."

The captain made no reply to this. One of the card-players soon after left the cabin. In a short time he returned. "I believe," said he, addressing Countess D——, "that this gentleman is of the true gold, after all. I have had some conversation with him in English, and he has told me the object of his journey just now. Many years ago, when in foreign service, he purchased a horse from a German officer, but by some accident of war they were separated before the money was paid, and he lost trace of him altogether. On returning home he placed the sum in a bank, where it has been accumulating all this time. He has very lately discovered where his old creditor resides in Germany, and is now on his way to visit him, and pay the debt with interest. Now that is what I call acting like a real Christian, and no hypocrite."

"Certainly," she replied; "such conduct is one of those good fruits of the Spirit by which our Saviour tells us his people may be known."

As they drew near their destination, the young man came to her again. "Here is a sad adventure to your religious friend. He has just discovered that all his luggage, including, I suppose, his money, has been left behind. He must wait for some days before it can be recovered; meanwhile he must remain in a strange place, without one acquaintance, and hardly a word of German. I am really sorry for him."

The Countess was grieved, and expressed her sympathy. She went on deck, and found that the stranger looked much annoyed and perplexed. She spoke no English, and felt much at a loss how to act. Suddenly an idea occurred to her. She took from her pocket a German Testament, and gently putting it into the gentleman's hand, pointed to Acts xvi. 15. He referred at once to the passage in his own Bible: "If ye have judged me to be faithful to the Lord, come into my house and abide there."

There is a common brotherhood of sympathy and confidence among those who are one in Christ. The invitation was accepted as freely as it was given. Mr. —— spent a week under Countess D——'s hospitable roof, until his lost property was restored. Before leaving, he laid before her a sum of money, saying in the best German he could command, "This, dear friend, is what I should have spent during the past week in any hotel,—may I request you to lay it out for me, in any way you may think most likely to promote the cause of our Lord in this city?"

She considered the money as a token from God that the time was come to go forward in a work which had long been near her heart,—the establishment of a Protestant infant school in her neighbourhood. Taking the little fund as a commencement, she took courage to begin, and soon from other friends obtained all that was necessary. And now, in a Roman Catholic town, this school is still flourishing, and made the means of conveying Bible light and knowledge to many a youthful soul.

Intelligence.

BAPTIST.

FOREIGN.

Appeal to the British Churches for the German Baptist Mission.—Beloved Brethren,—This Mission has, from its earliest rise, enjoyed so many proofs of the deep interest you have taken in its trials and its triumphs, that, with this fact before me, I am encouraged once more to appeal to your liberality at the present crisis in our history. The immediate cause of the present appeal arises from the fact that, in consequence of the outbreak of the civil war in the United States, all pecuniary aid hitherto received from that country for the support of missionaries and colporteurs, and the circulation of the Holy Scriptures, has been withdrawn. The loss thus sustained by the mission is upwards of £1,500 per annum—a sum which our mission churches, however willing, cannot make up. They are doing their utmost, and many of our converts have given full proof of their love to Christ and the souls of men, "their deep poverty having abounded unto the riches of their liberality." The deficiency in our receipts from the above cause will place us under the painful necessity of dismissing twenty-five of our missionaries and colporteurs, if our friends in this country do not come to our speedy help. There has been, however, no time in the history of the mission when we could so ill afford to lose a single labourer as at present. Most of our churches and stations have been refreshed with Pentecostal showers, in answer to special prayer, since the commencement of the present year, and upwards of six hundred converts have been added to the Lord. New and inviting fields are opened before us in every direction, and the Macedonian cry, "Come over and help us," assails us, not only from every quarter of Germany, but also from the surrounding countries. Join to this the appalling fact that the 60,000,000 among whom the Lord has called us to spread the glorious Gospel are, with few exceptions, without the knowledge of Christ; and our hearts bleed at the mere possibility of being compelled to dismiss any one of our devoted fellow-labourers. Let me, therefore, earnestly entreat all who love our Lord Jesus Christ, who are instant in prayer for the advancement of His kingdom, and who cheerfully contribute of their substance for the spread of the Gospel, to render us all the aid in their power. To the more wealthy churches and brethren we recommend the support of a colporteur, as the amount annually required for this is only £40. I am happy to add that the Rev. C. H. Spurgeon's church has set a noble example in this respect, having engaged to support two colporteurs. The rich blessings with which the Lord has been pleased to crown the labours of this mission are so familiar to most christians who long for the coming of His kingdom, that it is almost superfluous to enumerate them. Allow me, however, just briefly to point out the most prominent: upwards of 30,000 sinners have been converted, of whom 10,000 are at present sweetly joined in church fellowship by "one faith, one Lord, and one baptism." The 60,000,000 who live in Germany, Denmark, Norway, Poland, Lithuania, parts of Russia, Austria, Hungary, Wallachia, Switzerland, and France, are now enjoying the ministration of one hundred missionaries and colporteurs, of a large number of assistant preachers, and the labours of our members generally; 80,000 copies of the Holy Scriptures have been circulated, and upwards of 20,000,000 evangelical tracts and books. Beloved brethren, I commend the German Baptist Mission to your fervent prayers, and your prompt and liberal support.

J. G. Oncken,
Pastor of the baptist church, Hamburg.

Letters should be addressed, care of S. Wilkin, Esq., Hampstead, London, N. W.

France.—We regret to say that the little band of baptist christians in the Aisne are now experiencing the utmost distress. They number five churches and about seven hundred hearers, chiefly gathered out of the Roman Catholic mass; their pastors and evangelists have hitherto been supported by the American Baptist Missionary Union; but the present crisis in the United States deprives them of this aid, and threatens to bereave them of their teachers.

DOMESTIC.

Birmingham, *Wycliffe Chapel.*—About three years ago William Middlemore, Esq., the senior deacon of the Church at Circus Chapel, invited his brother officers to his house to confer upon the practicability of erecting a new chapel in the south-western suburbs of Birmingham. The steps which were then taken led to the building of Wycliffe Chapel, which was opened for Divine worship on the 26th of June. On the previous Lord's-day the Rev. J. J. Brown closed his ministry at the Circus Chapel, and, after the public services, he and the senior deacons took an affectionate leave of the church. Wycliffe Chapel was opened by a meeting for prayer, at seven o'clock in the morning; at eleven, the Rev. James Hamilton, D.D., preached; and at seven in the evening the Hon. and Rev. B. W. Noel, M.A. The devotional parts of the services were conducted by the Revs. R. W. Dale, M.A., C. Vince, and R. D. Wilson. On the 30th of June, the Rev. W. Landels preached; and the collections on the two days amounted to £310. The series of services were brought to a close by a united communion. Nearly all the ministers of the Independent and baptist bodies were present, and took part in the service, and upwards of 700 persons united in commemorating the Lord's death. The chapel furnishes sitting accommodation for 950 persons, and has admirable arrangements for schools and classes. Those who have engaged in this great work, have the satisfaction of knowing that they have added another chapel, with its various agencies for good, to those already existing, and not merely replacing an old place of worship by a new one. They have also the pleasure of leaving the community with which they worshipped in perfect peace and harmony, and of seeing the pulpit at the Circus Chapel occupied simultaneously with the opening of Wycliffe Chapel.

Leeds.—*Baptist Mission to the Unconverted.*—President, James Richardson, Esq.; Missionary, Jabez Stutterd. During the past year 7,500 dwellings have been visited—3,450 portions of the word of God have been read and expounded, and prayer offered—1,285 visits have been paid to the beds of the sick and dying, twelve of those have died leaving behind the most satisfactory evidence of a change of heart—480 persons have been conversed with in the streets, presented with a tract, and invited to the house of God—274 meetings have been held in cottages, where only a few could be gathered together, and the missionary has addressed them on the things belonging to their eternal peace—7,840 tracts have been distributed—one backslider has been reclaimed and restored to church fellowship—six persons attended the house of God through invitation, one of whom has been baptized, the others are candidates; one was a notorious swearer, sabbath breaker, and dog-fighter; one was a card player on the sabbath. Thirty-three children have been gathered into the sabbath school. The young persons in the various sabbath schools have been encouraged to come to Christ, and several have put on Christ by baptism. It may also be added, that sixty-two persons during the year have been baptized and united with the church at South Parade.

Skipton.—The new baptist chapel was opened for Divine worship on Friday, the 28th of June, Lord's-day the 30th, and Monday, July 1. The site, which is freehold, with the chapel and school, cost about £1,300. £1,100 had been collected in subscriptions and weekly offerings, leaving £200 to be raised in connection with the opening services. The collections after the sermons amounted to £95, which with a £20 donation sent by Mrs. Blair, Bridge of Allan, left £85 to be made up at the public meeting. During the course of the meeting donation cards were issued, which being returned, together with a collection of smaller amounts, showed that the required sum was realised, that the chapel was free from debt, and the hands of the church free to labour in the Saviour's cause. The doxology was then sung, and the meeting broke up highly delighted with the result.

Wokingham.—On Thursday, July 4, the new baptist chapel erected on the site of the old building, Milton Road, was opened. After a sermon by the Rev. W. Landels, nearly 600 persons partook of tea in tents erected in a meadow near the chapel. A public meeting was then held, at which Sir Morton Peto presided. The appearance of such a building, accommodating, as it does, nearly six hundred persons, at the moderate cost of £1,650, elicited approving remarks. The proceeds of the day amounted to £64. More than £1,100 have now been either paid or promised.

Leicester, *Charles Street.*—This already handsome chapel having been considerably enlarged and improved, a series of services were held during the month of June. The preachers were Lord Teynham, Dr. Angus, and Messrs. Vince of Birmingham, and Brown of Liverpool. Mr. B. also delivered an instructive and amusing lecture on "Bunyan's Holy War." The congregations were large and respectable, and about £120 were realized.

Sainthill, Kentisbeer, *Devon*.—We had a very interesting tea meeting on June 21st, the seventy eighth anniversary of the birthday of our senior deacon, Mr. Charles Baker, who had filled that office well more than forty years. After tea, a meeting was held in the chapel, when Mr. Dann, our minister, presided, and on behalf of the church, congregation, and school, presented Mr B. with a beautifully bound Bible. The son of Mr. B.—Mr. C. Baker, baptist minister, Bradninch—then gave a brief historical sketch of the history of the church. His grandfather was one of the converts of the celebrated Toplady, and the founder of the baptist church at Sainthill. His father was the founder of the sabbath school, and had been its active supporter for forty-five years. It is pleasing to record such instances of faith and patience in secluded districts, unnoticed by the busy world.

[We regret that we had not room for all the incidents mentioned by I. F.]

Niton, *Isle of Wight*.—We had the pleasure of celebrating the extinction of our chapel debt at the twelfth anniversary of its opening, June 28th, when about 180 sat down to tea. At the meeting which followed it was stated that last year F. J. Wood, Esq., L.L.D., of London, and his family, visited Niton. We had then a debt of £60. Mr. W. kindly offered to give half; and said, if Mr. Hoskin, our minister, would visit London, he would aid him to obtain the rest. This was done; and now our beautiful little chapel is out of debt. We hope Dr. W's conduct will be suggestive to many of our richer friends when seeking for better health in similar places during the summer months.

Mr. Spurgeon at Cardiff.—This popular preacher visited Cardiff on June 27. He preached two sermons to a congregation of some thousands gathered from Swansea, Merthyr Tydvil, Aberdare, Newport, and all the region round about. The afternoon service was interrupted by a heavy thunderstorm. At the evening service, held in the cattle market, it is computed that nearly ten thousand persons were present. Not unnaturally, in the face of such gatherings as this, Mr. Spurgeon said, "that he never had so much pleasure in preaching to any men as he had in preaching to the Welsh."

Cinderford, *Gloucestershire*.—On June 23rd, the Rev. Dr. Thomas, of Pontypool College, preached two excellent sermons to large congregations. On Tuesday, the 25th, 400 persons assembled for tea. T. Batten, Esq., M.D., occupied the chair. The financial statement was made by the treasurer, Mr. Rhodes, after which addresses were delivered. The amount collected towards the debt on the chapel was £170.

St. Albans.—On Thursday, July 4, a meeting was held to celebrate the fortieth anniversary of the Rev. W. Upton's pastorate in this place. A numerous company took tea in the lecture room. The Rev. Samuel Booth, of Birkenhead, (formerly a member of this church) congratulated Mr. Upton on his long, happy, and useful connection with this church; and on behalf of the church and congregation, begged his acceptance of a purse, containing £100, as a cordial expression of their esteem, and their high appreciation of the faithful labours of forty years. Addresses were delivered, and the Rev. W. Upton replied, when he took a review of the great and happy changes which had taken place during the period of his ministry.

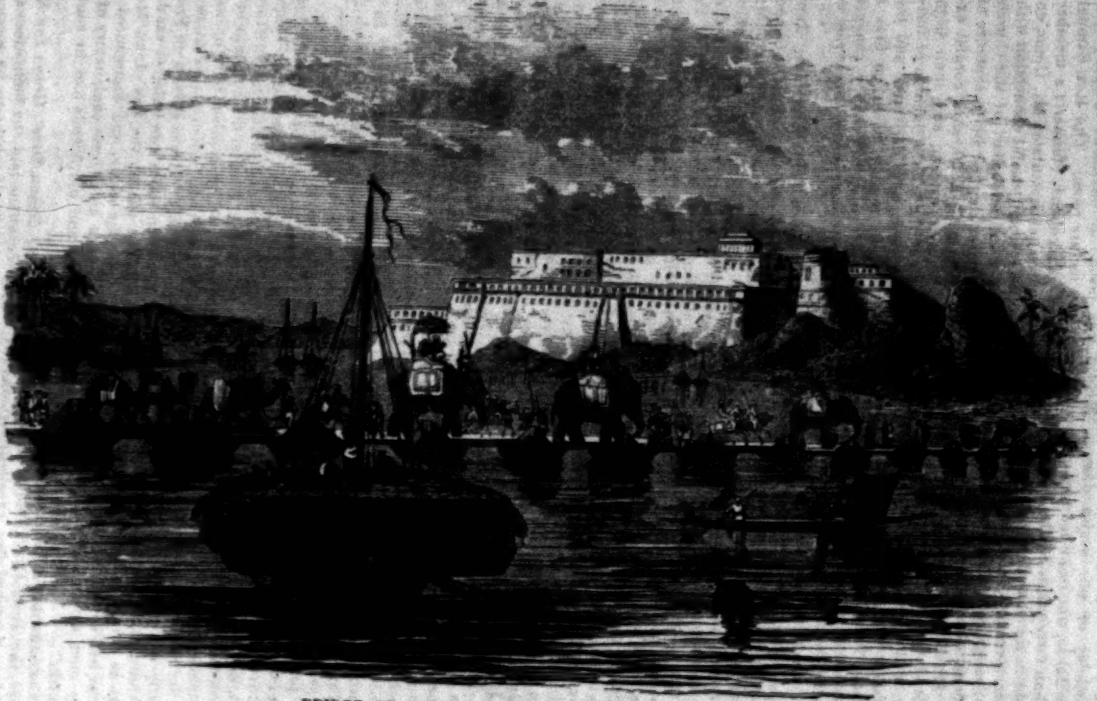
Wistow, *Hunts*.—On Thursday, June 20th, the new Congregational Baptist Chapel at Wistow, Hunts, was opened for public worship. Two sermons were preached, by the Right Hon. Lord Teynham, to a congregation gathered from all parts of the neighbouring country, and numbering upwards of a thousand people. Mr. Potto Brown, of Houghton, kindly lent his large tent for the occasion. Many of the neighbouring ministers of all denominations were present. Upwards of £36 were collected towards the debt upon the chapel. It is a very handsome edifice, well suited for the wants of the village.

Alloa, *Scotland*.—The baptist chapel was re-opened after considerable enlargement, on June 30. At the morning service the baptismal font was used for the first time, two believers being immersed by the pastor, Mr. James Scott, after which Mr. Maitland, of Glasgow, delivered a discourse. In the afternoon the church assembled to observe the Lord's Supper, and Mr. Wallace, of Edinburgh, preached. In the evening, the Rev. Thomas Murray, of the Established Church of Scotland, preached an eloquent sermon to a crowded audience. On Monday evening, July 1, a social meeting was held.

Rothesay.—The baptists have opened a room in this town, which is now known as the mission hall. It was opened on Friday, June 21, when about two hundred sat down to tea. The pastor, the Rev. John Monsfield took the chair, and commenced the meeting with an address explanatory of the objects he and his friends had in contemplation.

London, *Arthur Street, Gray's Inn Road*.—Lord Teynham laid the foundation stone of the new chapel, about to be erected on this site for the church lately meeting at Vernon Chapel, on July 12th. Dr. Wills is now the pastor of the church, which is very ancient, reaching back, it is supposed, to 1640.

(*Continued on page 262.*)



BRIDGE OF BOATS ACROSS THE JUMNA, AT DELHI.

MISSIONARY.

SOUTH SEA ISLANDS.

TANNA.—By a letter from the Rev. John G. Paton, dated 13th April, to a friend in Sydney, we learn that for nearly five months previously measles had prevailed in the island, and that hundreds, if not thousands, of the natives had died from this loathsome disease. In some districts, says the writer, the mortality was so great that the dead were either drawn out from the villages and left to decompose on the ground, or the doors of the houses were closed, and the bodies allowed to decay where the sufferers had breathed their last. As the people around his station got medicine, which did them much good, the mortality among them was much less than that inland, yet twenty-two chiefs in and around the harbour died, and many of their people. Mr. Paton's assistants, who acted as teachers in newly opened inland stations, suffered severely, and ten of them died—four being likely to recover, though left very weakly. Except three chiefs, nearly all our people who came to worship died, which tended greatly to excite the prejudices of our benighted natives.

For the box of mission goods received in September last, through you, please in my name to thank the kind donors. When it came my stock of clothing and calico was quite exhausted, and this tended greatly to enhance its real value. It had evidently been made up by some party who knew well what was needed in a land of heathen darkness. At that time our natives were aware that my trade and calico was done, so they were very angry, and threatened daily to take my life. A few days before the box came, Miaki, our great war chief, kept his spear quivering for some minutes within a few inches of my heart, and saying again and again, "I'll kill you dead, Missi;" but I replied calmly, "If you kill me, God will punish you both here and hereafter." At last he became covered with perspiration and trembled so that his spear fell motionless by his side, when he sat down, and after I had reasoned with him and his attendants for a little, he took me by the hand and forced me to go to his nearest plantation, and gave me a large bunch of bananas, which, against my will, he caused one of his men to carry to our house.—When the box came, I sent for Miaki, and told him that the good people in a distant land had sent me plenty of print, and calicoes and clothing for Tannese now. I then learned that the people had deceived him by telling him that I wrote letters to bring disease and death on him: telling him, at the same time, that I only wrote letters for his good, and though he wanted to kill me, it was my wish to make him comfortable and happy, by teaching him about Jesus, and giving him a shirt and a vest, and also a shirt for his little boy. Then taking off the lid I gave him these articles, and showed him all that had come. For a time he stood speechless, and then replied, "Truly, Missi, I have been deceived, but with my wife and children I will worship in future, for truly I love you, Missi." Yet he has been the ringleader among our enemies, ever since, and lately his men have taken down my fences, cut down my bananas, killed and stolen my fowls, attempted to burn my home, and to take my life, and all by his orders. Lately his infant child died, and he killed four men to follow its spirit as servants. Since January last our savage cannibals have killed and feasted on thirteen men, and they had resolved to cook me also, but our merciful God preserved me from their cruel hands.

The Rev. F. S. Johnston died here on the 21st of January, after four days sickness. He was an active, talented young man, and his death is a great loss to this mission, and to the church with which he was connected.

On the 3rd and 10th of January, and on the 14th and 16th of March, we had severe hurricanes, which destroyed our trees and fruits, our houses and fences, and left our poor natives the prospect of many months starvation. I have got three parties fitted out for fishing time, so that five parties can now engage in this pursuit, turtle being very plentiful. The great want, however, is rope and a spear for taking them. I have also got a fishing net forty feet long by twelve broad, made for them, which is lent to the various districts, two or three days in turn. I hope that God, who provides for everything, will not let them starve.

Here men and children, as probably you know, are all naked. The women wear grass aprons and petticoats. They all paint red and black, and are bold but degraded people.

We copy the above from the "Sydney Morning Herald" of May 21st, in which we also find that the mission brig *John Wesley*, left Sydney on the 23rd of April, with a party of missionaries and their wives for the Islands, who had recently arrived from London in the *Liberator*. The whole party numbered twenty-one persons.

The missionary ship *John Williams*, which had also arrived from London, proceeded on her voyage from Sydney, with four missionaries and their wives, direct for Tahiti, on May 14th. After visiting Tahiti, the vessel will also visit the other Islands where the missionaries of the London (Independent) missionary society are labouring.